



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

to respect Hinduism,—we hope with Mr. Mitra that it will,—but it cannot be argued that the two religions have a common conception either of this life or of the unseen.

The writer is best when he is most didactic, and abandons arguments and illustrations that he probably regards as concessions to the Western mind. His accounts of Hindu medicine and Hindu drama are alike charming, and there are several essays on finance and politics which will doubtless receive the attention of experts. But it is as an interpreter of Indian psychology that he comes forward in his introduction, and as that he must be judged. The light he throws is mainly unconscious. As he himself remarks: “Our past is always within us, and the force of national past is irresistible. The pronounced atheist, Bradlaugh, was a gentleman in spite of his atheism, as a result of the eighteen centuries of Christianity which preceded him.” We may endorse the principle, whatever we think of the example, and may thank Mr. Mitra for having let us consider some fundamental differences between his past and our own.

E. M. F.

Weybridge, England.

#### YOUTH AND SEX: DANGERS AND SAFEGUARDS FOR GIRLS AND BOYS.

By Mary Scharlieb, M.D., M.S., and F. Arthur Sibly, M.A., LL.D. London and Edinburgh: J. T. C. and E. C. Jack, 1913. New York: Dodge Publishing Co., 1913. The People's Books Series. Pp. 92.

This little book endeavors to express, in sane and simple fashion, the knowledge of experts on a subject the right treatment of which is of profound importance for society. In the first part, Mrs. Sharlieb writes, with the full knowledge of a doctor and a mother, of the development of the adolescent girl, in mind, body, and character: of the interaction of these, and of their care in sickness and in health. In one short chapter of four pages she treats of direct articulate instruction in sex matters. The whole treatment throughout is excellent, the final chapter peculiarly admirable. Cool, quiet, fully-informed, practical, reverent, widely sympathetic, it is preëminently desirable that her words should find their way far and wide to the young mothers of to-day. It is to them chiefly that the appeal is ad-

dressed. It is they who preëminently need, and who are preëminently able to respond to, and make use of, its admirable helpfulness.

In the second part, Mr. F. Arthur Sibly Housemaster at Wycliffe College, Stonehouse, Gloucestershire, deals with the problem in relation to boys. Mr. Sibly disarms criticism by telling us in his preface that his contribution has been put together "during three weeks of term." His pages abound in a quite passionate sympathy with boys, and a painful sense of the great and unrecognized need that speech and instruction shall break a conspiracy of silence and bring the light of knowledge and sympathy into dark places, where much suffering has resulted from ignorance and silence. He more than proves his case; he conveys his pain to his reader. He advocates the method of treatment and expression which have been so admirably achieved by Mrs. Scharlieb in her part of the book. But Mr. Sibly's task is the more difficult, and it is not wonderful that he has found it a wearing one, and has not altogether attained the ideal of expression which he so obviously and ardently holds. He makes, for instance, an excellent and most important point in saying that simple physiological terms shall be always used, so that a tradition and habit of pruriency and wholly misplaced shame shall be killed, and the subject lifted into the normal, cool, atmosphere of a simple exposition of nature, duty, and self-respect. Nevertheless he repeatedly uses certain colloquial terms ('impurity' is not the most objectionable of these) in which the old false atmosphere of secrecy and shame distinctly makes itself felt. But the atmosphere is not in Mr. Sibly's mind, and all lovers of boys, and all who hold in reverence the highest sacrament of life owe him gratitude. The book cries out especially to mothers. Theirs is the privilege of that tenderest intimacy into which indelicacy cannot enter, and within which trust and confidence is instant and instinctive. Let mothers but be adequate; and then fathers and teachers will find a preparedness of attitude and knowledge which will demand from them only a confirmation by precept and example which will revolutionize the treatment of this subject, and lift a burden, at times hardly to be borne, from the necks of young men and women.

MARY GILLILAND HUSBAND.

London.